

MOTIVES

To the cheerful performance of these
FOR CHRISTIAN

DUTIES

To Cast thy Burden upon the **LORD.**

To Cast thy Bread upon the **Waters.**

To Rejoice evermore.

To Pray without Ceasing.

Bless **RESIGNATION, CHARITY,**

SPIRITUAL JOY, and PRAYER.

These Four are useful Constantly.

All your Wishes they will fulfill.

Yet Each of these must be attended

With the Heavenly **GRACE of FAITH**

All the Sin (what ever be proceeded)

Wanting this As Scripture lay in

To **RESIGNATION, CHARITY,**

SPIRITUAL JOY,

FREQUENT PRAYER,

SOME PAINING

Some Paining Matter to the LORD

UPON the LORD thy Burden Call
Sure He'll Ease thee of thy Load
With Paining Strains when thou art Pined
Still Rest thy self to GOD
CHRIST'S REGISTRATION to GOD'S Will
to Repent should thee instruct
Dispose of thee which Way He Will
Wife and Happy: His CONDUCT
Of: 3 But Oh! This way to Beggary
I my self shall soon Expire
And: Tho' I can't not know that Certainly
SINCE PURE REGISTRATION goes
4 The Fright way, and thence thou must
not slight the appointed Means
(Tho' in the MIGHTY LORD thou Trust:)
Since by this He thee sustains
5 The Time He can without
these Accomplish his own Ends
He to the Different and doubt
Usually His BLESSING sends
6 I mean those who do not neglect
Lawful Means He does afford
But yet withal who still Repent
all that may Displease the LORD
7 For tho' such may expect SWEET FAIR
TILL WE'LLINGLY and NECESSAR
YET GOD'S Word plainly does Declare
since who are pure of heart are

*Some Pressing Motives to Cast thy Burden
Upon the LORD, &c.*

UPON the LORD thy Burden Cast,
Sure He'll Ease thee of thy Load :
With Pinching Straits when thou art Press'd,
Still Resign thy self to GOD.

2 CHRIST's Resignation to GOD's Will,
to Resign should thee Instruct :

Dispose of thee which Way He Will,
Wise and Happy's His CONDUCT.

Ob : 3 But Oh ! This way to Beggary,
I my self shall soon Expose.

Ans: Thou canst not know that Certainly,
Since PURE RESIGNATION goes.

4 The Frugal way, and shewes thou must
not Slight the appointed Means,

(Tho in the MIGHTY LORD thou Trust :)

Since by these He thee Sustains,

5 'Tis True He can With, or Without
these, Accomplish his own Ends,

He to the Diligent, no doubt

Usually His BLESSING sends.

6 I mean those who do not Neglect,

Lawful Means He doth Abound,

But yet withall who still Reject

all, that may Displease the LORD.

7 For tho such may appear SWEET, FAIR,
FIT, WEEL-TIM'D, and NECESSAR,

Yet GOD's Word plainly doth Declare,

such who use, but Foolish are,

8 Improve these well He doth present
Satan's Offers all Reject
If this to do thou dost Content,
GOD will never thee Reject
9 Yea tho' this Groundless thou Cry,
granting all thou dost Suppose;
What if through thy Bleft Company,
some Poor Soul with CHRIST should Close.
10 With whom time only Poverty,
to Converse shall thee constrain:
And him Ovation Happily
to Abtain from Courses Vain.
11 Of whose Conversion GOD perchance,
has appointed thee, the Mean;
Which failing in one Circumstance,
he had ever Ruin'd been.
12 For surely 'tis for some such End,
tho' thou doest, or wilt, not know;
Why GOD doth that Chastisement send,
thee to bring or yet keep Low.
13 Wouldst thou that Soul should Perish rather,
then thy Wanton Wings to Clip;
Canst thou endure to see thy Father,
through thy Pride get such a Slip?
14 Yea further I desire to know,
what ill Resignation brings
Along with it? As I can show
what Good, For in diverse things
15 Which Grievously oppresses the Mind,
thoughtful for the Future when
Thou art; Relinquish, and thou shalt find
such Ease, as to Burthen'd Men Befalls

- 16 Befalls, when loosed is the String, & wrought
to their Backs which ~~they~~ the Weight
We find who free can leap and sing,
Burthen'd cannot stand Upright.
- 17 Even so, Relinging on the LORD,
thou that Weight, then makes to ly's grinding
On Him; which did, as with a Cord
hard fore thy Spirit Ty.
- 18 But not RESIGNING, what dost thou
Else; but with a Double Knot
Ty fast that Weight, which will thee Bow,
or Break; if thou Loose it not.
- 19 GOD Promises thee to Sustain,
if thy Care on Him thou'lt Cast;
If not; how canst thou then Complain;
since thou keeps the Burden fast.
- 20 Thou'lt say then what Course shall I take,
Prudently RESIGN'D to be
Begin at GOD, Beg Him to make
His WILL known herein to thee.
- 21 Then next thy RESIGNATION must
be without all Care, and yet,
Not Carelessly. For tho thou Trust,
do not thou the Means forget.
- 22 Which He Presents; as we have said,
yet, if these thee cannot free
DOUBT NOT, SEEK GOD, EXPECT HIS AID.
this is all he craves from thee.
- 23 For this End, let the Price be small
thou puts small Things below
That so thy Heart may not at all
be deceiv'd with any show.

Be

24 Be not too much puffed up, or gladder; nor
tho' that these be Multiply'd:

Be not too much cast down, or sad,
tho' they flee and will not byd.

25 Thou art in Straits, and know'st not how
freed to be. Trust thou in GOD;

Tho' Things go not as fain would'st thou,
He'll thee lead a happy Road.

26 Th' amazing WISDOM, shining bright,
in each Step of Providence;

GOD's great Care of thee point out might;
and so banish Diffidence.

27 Do but observe thy BODY's Frame,
(here not mentioning thy Sp'rit,

Tho' far more Noble) how the same;
every Member hath compleat.

28 That any Man can needful call;
yet Superfluous not one;

The Wise Position of them all;
prudently who thinks upon.

26 Can no wayes possibly deny
POWER, WISDOM, GOODNESS, Rich;

Shineing most brightly in His Eye,
even to Admiration | Which

30 Might make him presently Coufess,
such an Artift never would.

So Rare a structure make; Unless
hereof Good Use make he could,

31 Which is the Advancement of His PRAISE,
therefore how forever long

His PRAISE thy Body then can raise;
So far nothing shall it wrong.

Nor

32 Nor shall it want that **useful Thing**,
whereby it can **Helped be**

So **Blest an End** about to **bring**
But now after this, let's see

33 **Suppose**ing that thy **BODY** can
for this **End** no longer **serve**

Thy **Horse** without a **Leg**. **O Man**
would'st thou labour to **preserve**?

34 Or **Salt** which hath all **Savour** lost
or **House**, whose **Foundations** all

Were such **Way** shatred as **great Cost**,
no wayes could **Preserve** the **Wall**

35 Canst thou think the **Wife** **GOD** hath left
Prudence, then thy **Self**, a **Wretch**?

Must He **Preserve** what thou'lt **confess**,
no **Degree** of **Praise** can **reach**

36 To His **Blest Name**? Therefore thou may
with a **Cheerful Heart** and **Mind**,

Confess thou hast good **Ground** to say,
constantly I's be **Resign'd**.

Q: 37 Have I not **ground** to **Grudge** and **Cry**
since my **Neighbour** now hath more,

RICHES and **HONOUR** farther
tho he was most **POOR** before?

38 And both in **Pains** and **Prudence**, He
still continues me behind:

While I think on this, what can me
yet **Engage** to be **RESIGN'D**?

Ans: 39 It seems thou would'st a **Bargain** make,
on what **Terms** thou'lt be **RESIGN'D**.

This doth of **RESIGNATION** break
the true **Nature**, which doth bind

40 The gallantly **RESIGNED** Disciple
 Unto what **RESIGNED** thou art
 Now this both **WISDOM** doth Disclose
 and **PRIDE** harbour'd in thy Heart
 For **RESIGNATIONS** Subject must
 know it fell **POOR**, **WEAK**, **UNWISE**

And to that **QUEST** Run and Trust
 in whom all **PERFECTIONS** lie
 42 But knowest thou great Store of **WISDOM**
 and all **Qualifications**
 Which thy **Life** craves: It is not for
 thou shouldst seek another Guide

43 **General** then **fare** thou must Refer
 To His **PLEASURE** thy Defect
 From nothing less than thou infer
 that He'll grant what thou Requires

44 When thou begs Favours Temporal
 with Submission beg the same
 But when the **MERCY**'s Spiritual
 boldly then lay in thy Claim

45 Next a Stout Soldier doth rejoice
 when he finds his Captain wise
 Choose him by Name to hear the Noise
 which Ends in a Glorious Prize

46 But Chiefly if his Captain could
 him preserve: This would him bind
 To March forth fearless: Even so should
 GOD's Choise, make thee be **RESIGNED**

III **Ans**: 47 Thirdly these things (which make
 are but Toys not worth the while: [the grudge]
 Which GOD loves [who will] Judge
 would thee **Disciple** Regule

48 In Mercy These: (as)

So that thou when thou knowest

IV Anf: 49 what

The Weigh will till the time

V Anf: 50 Finally

That thou RESIGN with CONFIDENCE

to His WILL

51 Him, who best knows

and is. This thought should make

to thy RESIGN

VI Anf: 52 Both

Both which perhaps

Should not this make

VII Anf: 53

still is done

Who welcomes

54 Thinks then

such as

Can only their

No.

55 For were

in an INFINITE DEGREE

in sweet

Him, who far more kind could be.

56 That His His Glorie makes Him to Offend
 Answer in his Word we find He doth
 He doth willingly AFFLICT, nor GRIEVE
 nor GRIEVE such as be RESIGNED.

57 For since with the PROSPERITY,
 of His Servants He is well pleas'd
 Who dare lay from ADVERSITY
 He Loves not to see them EASY.

58 In so far as He knows they'll misse
 well such Favours as do Flow
 From LOVE, but when they'll them misse
 Hurtfull things He'll not bestow.

59 So that hence, we may still conclude
 He knows (when He doth CHASTISE
 SUCH) it would do them ill, nor Good,
 should He constantly them Please.

60 There greatest Good He still intends
 when He stretches out His Arm
 To Scourge, He them SUPPORTS, DEFENDS,
 from what can them HURT, or HARM.

61 O GOD is GOOD! O GOD is GOOD!
 most WISE, POWERFUL, and KIND,
 Hence we ought firmly to Conclude
 on Him we be RESIGNED.

62 Look through the Heavens, the Earth and Seas
 Wisely doth He all PROTECT,
 PRESERVE, UPHOLD, all Men, Seas,
 will He only NEGLECT?

63 Far, far be such vile Thoughts from all
 both Base and Blasphemous they
 Are, and likewise IRRATIONAL
 Sure GOD will Rule this way.

64

64 No Slight such as on Him **DEPEND** T
in **OBEEDIENCE** to His Word:

And Welcomes Ill, what He doth send.
Who can think our **NOBLE LORD**,

65 In **GENEROSITY**, will be so kind
Out-shot by a **MORTAL** ? Who

Would Judge Himself **Worth** to see
His **DEPENDENT** Slighted so

66 A Conscience only keep thou **Pure**,
let this be preferred to all,

SEEK Him, and **SERVE**, and He will sure
Furnish thee, (when thou dost Call,)

67 With needful Things. But not with such
the fought, as would thee Prejudge,

Since thy **LORD** is most **WISE, KIND, RICH**,
Chance what will, do thou not Grudge

68 'Tis true, thou shouldst with a **Good Name** :
Strive for this : But without Cause,

Men Unjustly blast thy Fame,
grudge not : Thy Friend made the Law,

69 By which, thou shalt have **JUSTICE FAIR**.
Let them now speak what they will,

He will thine Innocence Declare,
and with **Endless JOYES** thee fill.

70 Observe and do what's lately said,
then (the for no outward thing)

Even in this Life, thou mayst be Glad
and in Sadder Seasons Sing.

71 But if when all's said thou wilt not,
thy **ALL** to His Care Commit,

But Grudge when thy wills Cross the **Knot**,
vexing thee, thy self, do thou **NOT**

Ob: 72 **And** I should do as you say,
be **RESIGN'D** in every Case,

What **BENEFITS** can come this way,
the Fruits may be of this **GRACE**?

Ans: 73 If we **RESIGN**, then we shall be **Free**
of all Burthens. Thus they shall

Be Roll'd on **GOD**, who being pleas'd,
will preserve's from Dangers all.

74 Our Foes at Ease, with us He'll make
and all Creatures beside.

In His **PROTECTION** us He'll take,
be our surest Friend and Guide.

75 He will make known to us his Will,
and cause us **OBEY** the same.

In Dangers all We'll Run Him till,
our Strong Tower make His Name.

76 When we Sin, He'll Repentance rather,
and true Faith, Work in our Hearts.

Then us Condemn. As a Kind Father
He'll help us to act our Parts.

76 He'll make us turn from each ill Way,
and make's cry to **GOD** for Aid.

He'll give **GRACE** to continue ay,
He'll make our Faith on Him stand.

78 When We're cast down He'll us uphold,
but when this doth us befall,

It proves our Renegation's cold:
els We should not vex at all.

79 He'll us, Religned, **JUSTIFY**,
both **ADOPT**, and **FRUITFUL MAKE**

In **GRACE**, more and more **SANCTIFY**
and to bless Eternal take.

Yet

80. Yea for those Favours which He grants
praying, He will make us free
Himself unto, with Sense of
more RESIGNED that we can be
81 Now RESIGNATION is that
when GOD's Hand lies heavy on
Such neither Grudges, nor Repines,
but begs Help from Him alone
82 For such who RESIGNED with
Peace of Confidence would, Their souls
In GRACE they'll Grow, and Persevere
therein; and loves call of it
83 For Souls and Body's GOD doth care
of such Persons; So that their
(Means present using) need not fear
what sad trial happens
84 True RESIGNATION is so straight
as who fails in some Degree
Of any GRACE, this shows what Weight
of this GRACE must wanting be
85 In brief, RESIGNED Ones dearly LOVE
HONOUR, FEAR, Confide in GOD,
And GRACES all in so improve
as may blaze His PRAISE abroad
86 Relinquishing both the Fruit of LOVE
FAITH, FEAR, and OBEEDIENCE
Yea of each GRACE; and doth promote
them all, in an over-soul
87 I mean, that they are all increased
through the Virtue of this GRACE
As Cause and Effect both
in these two Respect I Place Each

88 **Each** **Virtue** **Fair**, and **GRACE** **DIVINE**, do

(with **Man's** **Nature** which agrees,)

In **RESIGNATIONS** **Face** **both** **shine**,

as you may see, when you please.

89 **First** **Dutiful** **OBEEDIENCE**,

to His **Word** : **Trust** **GOD**, do **Good** :

Next, in His **Promise** **CONFIDENCE**,

that He will thee **Daily** **FEED**.

90 **HUMILITY** from the **deepest**,

of **GUILT**, **WEAKNESS**, **IGNORANCE**,

SELF-DENYAL, and **PATIENCE**,

Pleasantly, like **Jewels**, **Glanse**.

91 **POOR**, **WORTHLESS**, **FOOLISH**, **WEAK**

to all **Wickedness** **Enchard**.

RICH, **GRACIOUS**, **WISE**, and **STRONG**

who keeps us, if once **RESIGN'D**.

92 **All** **Falseness**, **Malice**, **Covetousness**,

Whoredom, **Gluttony**, and **Wine**

Each **filthy** **Lust**, and **all** **Excess**

we'll quite, when we do **RESIGN**.

93 **We'll** **Live** **well**, and **Believe** **aright**,

otherways we ought not be,

So hold, as in **GOD's** **dreadful** **Sight**,

to say, that **RESIGN'D** are we.

94 **When** we **RESIGN**, we do **Confess**,

this **false** **World's** **Vanity** :

That nothing can us **help**, unless

we upon the **LORD** **Rely**.

95 **Likewise** this **shows** us, **Still** we ought

PRAY, **BELIEVE**, all due **Means** **use** :

The we **RESIGN**, **GOD** must be **sought**,

That we **mean**, no **Pain** **Resist** : **The**

96 The Touch-Stone's this, which in us proves
FAITH, HOPE, CHARITY, DIVINE,

And makes us sure, that GOD us LOVES.

Way then should we not RESIGN?

97 Yea since His WISDOM (who is Chief)

GOVERN OUR I doth to abound
All Straits to see, and how Relief

out of each one may be found.

98 Which His Great POWER can ERECT

And, with all, who is so Kind,

As no Believer to NEGLECT:

Should not we then be RESIGN'D?

99 For tho thou think this Providence

will thee Ruin: yet can GOD

Make thy Sweet Comfort Spring from hence.

Therefore Meekly bear the Rod.

Quest: 100 Ought we in Spirituals be Resign'd
as in Temporals we should?

Ans: Yes, when due Means by us we find
us'd, as Closely as we could.

101 For as of Means the known Neglect
shews our DISOBEEDIENCE,

So too High Pres'd, we should suspect
our GOD-Slighting Confidences.

Quest: 102 There yet remains something behind
which would give my Spirit Ease.

How I may know, when I'm RESIGN'D?

so, as GOD Himself to please.

Ans: 103 In few Words this I shall thee show
if thou Duly use the Means.

And yet however, Things do go,

Fear not, Grudge not, nor Complain.

how to make the World less

104 But rather than thou dost discern
all things clearly. With to win;

With CHRIST to say, if thou canst
thy WILL LORD, and mine be one.

105 Of Hearts resign'd to Circumcise
the Fore-skin, what can that mean?

When Woe & Comfort do please
us, as to come in between

106 Him, and our dearest tender Lover
He'll cut off such Comforts all

Their seeming Sweetness he'll remove
Now who Tastes the bitter Gall,

107 May thereby know, what 'tis to Trust
These Things. But such Objects past

Our Hearts (enclin'd to Love) needs must
On him only fix'd last

108 And having once his Sweetness tasted,
(these deceitful Blinks remov'd)

We'll long and pant till we be fatted
and have matchless Pleasures Provd

109 Which for to do, our Vessel true
Of GOD'S AID shall have the MAST

OUR STRONG DESIRES shall be the SAIL
LOVE shall give the furious BLAST

110 A WELL-INFORMED JUDGMENT here
still shall be our PILOT

GOD'S WORD our COMPASS: Then no fear
can be possibly surpris'd

111 But we shall as Anchors Wind
All both Rocks and Shelves of

Unless our subtle Fox can find
how to make the World leap

Before

- 112 Before our Eyes: For if we look
 on its Beauty, with Delight, **He'll**
 Catch us with his hidden Hook
 and keep's us in his own by Right
 113 When we are Catch'd our **COMPASS** shows
 Backward then we **SAIL** right fast
 The Fault is neither, (as all knowers)
 in our **COMPASS**, nor our **MAST**
 114 The **WINDS** Unconstant, **SAILS** they can
 be turn'd as the **PILOT** will
 The whole Defect lies in the **Man**
 let him therefore show his Skill
 115 In Presently his **MISS** Amending,
 and in **SAILING** forward fast
 That **JOY** and **COMFORT** never ending,
 he may yet obtain at Last
 116 But Chiefly here let us Observe
 Satans lie and Subtile Wile
 Who thus can make our Comforts serve
 as sure Traps us to Beguile
 117 Therefore let us him still Resist,
 and the World's Smiles Inspect
 Think never our Condition **BLESSED**
 till we can all such **Rejoice**
 118 Esteeming **SMILES** and **FROWNS** all one
 from it: While we clearly find
 We slight no Means: But **GOD** upon
 still resolves to be **RESIGNED**
 119 And to Conclude, such Fruits we see
 (so **SWEET**, **VARIOUS**, **LOVELY**, **BRIGHT**)
 All Springing from this Pleasant Tree:
RESIGN, engage us might
Crowd us to make the **Way**

Ques. I know pure Resignation teaches
us, to do just Things to All;
Whither to Charity it reaches,
shew me, when my Means are small.

121 The Charity I speak of here,
is not, if in LOVE to Grow

I ought to all: For this I'm sure;
but if I should Means bellow? (Means

Ans. 122. Why not? Tho' not as when thy
greatly did with thee abound:

For thou by Him, who thee Sustains,
art still with rich Mercyes Crown'd.

123. Then let him have his PORTION sure
here, tho' thy Estate be small:

And since his PROXYES are the Poor;

Answer them, when they do Call.

124. I mean not the Vagabonds,

nor such Graceless Persons, who

Can Wotk, but will not: Free of Bonds;

whom 'tis Sinful to let go.

(POTENT.

125 To OLD, YOUNG, LAME, BLIND, IM-

Ready Help do thou Afford.

For to such Persons what is Lent,

Pay Compleatly will thee LORD.

126 Chiefly, those Persons who belong,

to FAITHS HOUSEHOLD: or who have

Some Sign of GRACE; Let them not long

wa't for Answer, when they Crave.

127 For the PROPORTION, more or less,

Men the two Extrems Suspect;

But first, Few Fall in the Excess,

Thousands, thousands in Defect.

For

128 For having Read GOD's Word throughout,
 And not one Threatning Letter
 Against the Former; But no Doubt
 fearful Threatnings 'gainst the Latter.

129 For that Word tells us, He'll not Hear,
 these who most Unnaturally,
 And Willingly, do Close their Ear;

'gainst Poor ones, for Help who Cry,
 130 Thirdly some have been well Rewarded,
 who have been most Liberal:

But never any was Regarded,
 when their CHARITY was small.

131 Such Men I do Term LIBERAL,
 (Truly they Need not think Shame;)

But to the Poor, none PRODIGAL
 giving too much, can you Name.

132 Fourthly, Sad Judgements have fall'n out
 on some, failing in Defect:

As Nabul, Judu, and no Doubt,
 Diverse more for their Neglect.

133 But Guilty who were in Excess,
 all have Constantly been Spar'd.

This I will still Believe; Unless
 this Speech false could be Declar'd.

134 Here I except such as Pursue
 MERIT, or Vain GLORY base,

Or PRIDE, or yet their RICHES throw
 to the Poor, through Carelessness.

135 But none can such a Person show,
 whom such Carelessness Affects.

That Man, I'm sure, you do not know,
 who his RICHES thus Rejects.

136 **Sixthly**: The former most **Resembling** 10
 throughout all the **SACRED WRIT**.
 That **Widow** who perhaps did **Trembling**
 in the **Treasure** thro' her **MITE**
 137 **Appear** to be who **LIBERAL** 142
 seem'd not only in her **Givings**
 But **Profuse**, like a **PRODIGAL**
 Vainly **Squandering** all her **Living**
 138 If ever any in **Excess**
 can be said to fail, this **Woman**
 Most **Guilty** was, **Nevertheless**
CHRIST to her **Preferred** as **Man**.
 139 But her great **CHARITY** **Commended**, 141
 as **EXAMPLE** unto all:
 Who her **large Bounty** thus **Extended**,
 when her **Lively-Hood** was **Small**.
 140 This shews **Excess** we need not **fear** 148
 but **EXAMPLES** in **Defect**,
 Are far more **Common**; For we hear
Nabal failed through **Neglect**.
 141 **But** **Them** who **Condemn'd** the **Ointments** was 149
CHRIST did **Challenge** tho' that **They** as
The Poor **Pretended** as the **best** 150
 they for their **base Greed** could **say**
 142 **Sixthly**, our **Natures** are most **Greedy**, 151
 for this **EARTHLY** **Quib** we **Splur**
 But there's no **Danger**, that the **Needy** **W** 152
 shall have more than what is **fit**.
 143 The only **Danger** in **Excess**, giving 153
 is when we **base Ends** propose
 In **giving** **Am** **OV** Here I **Confess** **JOINT LOVE**
 144 **Given** thus we surely **Loſe** **my**

Ob: **144** My Children that Exceeds would have

Ans: To Speak is not fit, His goodness

The **LORD** their Burden well can carry,

unto him their Care Commit.

145 The **JUST** is not only as we know, **145**

ever Mercycall, and Lend.

But further, He doth Mercy show, **146**

largely gives as **GOD** him lends.

146 His Seed is Blessed say the Word, **147**

can such Persons be Oppress,

With want? No surely our **RICH LORD**

still allow them what is best,

147 Remember for the Poor maintain,

yet became as Poor as any,

His Children, they were well sustain'd,

yea, and **RICH**, tho he had many.

148 Nor yet was he himself left Poor,

Base, and Low, as heretofore.

But Aged grown, his **LORD** most dear,

doubled all he had before.

149 If we **LOVE GOD** and **NEIGHBOUR**

as well as we ought to do

Of too small Alms there is no fear.

On the other Hand, we see

150 The Danger's less: For while our **LOVE**

toward **GOD**, our **SELVES**, or yet

The **WORLD**, but high enough doth Move

we shall sure escape the **NET**

151 Of giving too much: So that unless

LOVE to **NEIGHBOUR** do exceed,

JOINT LOVE to **SELF**, and **WORLD**, **BEHOLD**

in our Alms we need not Dross

152 As Bread cast on the Stream doth fly, it soon
doth not afterwards appear:

Even so thoult think it Cast away,
what thou gives unto thee Poor.

153 Be not Deceiv'd the Scriptures clear,
after many Days thoult find,

(If thou believe the PROMISE sure,)
SATISFACTION to thy Mind.

154 Refuse But to proceed doth RESIGNATION
ty me to base Company

Might I live in a higher Station
my Great Master Glorify

155 Ans: I Answer, yes, nor do I judge
thou should'st Choose that Station low:

But if GOD Choose, do thou not Grudge,
he what fits thee best doth know.

156 CHRIST could have serv'd in High Degree,
yet most Lowly did He bow,

Unto His FATHER's Wise DECREE,
to GOD Glorify do thou.

157 But Back it follow still, O Man,
that RESIGNERS fall so Low:

Do thou RESIGN. GOD wisely can
His PRAISE in thy standing show.

158 Yet if high standing cause thee Swell
with Pride, and To Wrath procure

Rather then thou should'st go to Hell,
better to fall Low, I'm sure.

159 For if Prosperity's flattering GALE,
or Applause, or Any BLAST

Find thy Ship bearing too much Sail,
yet wanting the Ballast.

160 It will the Ruin. Thon' say what
need Men have such fear of me

Who am more Happy here: In that all of new
Sail and Burthen do agree.

Ans: 161. In He: these are this Sabble Change
Satan Or:linarily SINGS.

Which to prevent, GOO: all alarm
by the Bell of Changes rings.

162 How Good is GOD: Enriching gains
thus to grant, altho' d'fired

But Oh! that 'gainst our Will, such Pain
He should take, may be Admird

163 For He, not we, this clearly sees,
therefore which Way He Dispose

Of us, we're sure His Wife DECREES:
still with our Advantage goes.

164 Who are RESIGN'D: Which none can be,
save who Him sincerely LOVE,

OBEY, and firmly TRUSTS that He:
allways doth their Good promote.

165 Then Let's REJOICE! O LET'S REJOICE,
us, who know we are RESIGN'D:

Let us EXTOLE Him with the Noise
of PRAISE, from LIFE, LIP, and MIND: all,

166 O let THOUGHT, WORDS, & ACTIONS
Cheerfully Advance His FAME,

OF our Defence the BRASEN WALL,
and HIGH TOWER is His NAME!

167 In Dangers all let's further Run,
here we shall be SAFE and SURE!

Ennious Devils, World, nor Sam:
Harm us shall not, can be done.

168 **Then let us who REINS do let us**
Cheerfully throng in His Hand
He will not break them off
thy Will, to do His **COMMAND**
169 **But in all PERFECTIONS meet**
liking either **GOD** or **MEN**
And let us who SERVE Him COMPLETE
and at all Times
170 **And therefore Dear LOVE should us captivate**
imitat in every **GRACE**
His **PATTERN** and Obey His **LAWES**
then **REJOICE** in every Case
171 **On Him who has Bought us for Dear**
our whole **BURTHEN**
EVER REJOICE without **Fear**
without **CEASING** let us **PRAY**
172 **Here we're built up REJOICE and PRAY**
First, let's see what Reason is
For our **REJOICING** that we may
labour to bless **GOD** for This
173 **First let's see Mark to Whom these Words**
REJOICE EVERMORE are Spoken
And next what Ground **GOD** such affords
that their Joyes may not be broken
174 **As for the first they're only free**
who in **CHRIST** our **LORD** **BELIEVES**
REPENTS, **RESIGNS**, **TURNS** from that which
His **MOST HOLY SPIRIT** moves
175 **Next, who do so Good Ground have they**
to Clap Hands with **Cheerfull VOICE**
And Heartily to Sing **Glory**
we will EVERMORE REJOICE

Chorus

D

For now what Earth, Hell, Sea, or Death
can do, needs us no more vex

REJOICE we shall, for from all Banes ill
GOD us evermore Protects.

177 US GOD the Father hath ELECTED,
CHRIST REDEEMED with His blood,
GOD'S SPIRIT OUR HOLINESS EFFECTED.

Should not we rejoice indeed?
178 How near to Him we are UNITE
no Meer Creature can tell:
He's MYSTICAL by His Spirit
in us: and again we DWELL

179 By FAITH in Him: What Wonders here
MATCHLESS must this UNION be,
Which Men and Angels both admire
IN YOU, AND YOU IN ME

180 Nearer's this UNION MYSTICAL,
which thus joins us to the LORD,
Then either CIVIL, NATURAL,
or such like, that Men RECORD: BRIDE

181 Such as between BRIDE-GROOM
or yet HUSBAND and his WIFE
Or BRANCH which doth in VINE
HEAD and MEMBERS during Life abide

182 Or BODY yea and SOUL
for tho SOUL in BODY be
The contrare yet was never seen
I IN YOU, AND YOU IN ME

183 For should we say the BODY is
the SOUL; Then the SOUL is not
Strictly keep't the BODY
But has ANGLES FREEDOM

184 CHRIST these words to BELIEVERS say,
we should, who are such, be Glad;

And still Proclaim our SAVIOUR'S PRAISE,
who Ground for this UNION laid.

185 And in us by His SPIRIT Remains,
in Himself us keeps by FAITH,

All with what MATCHLESS Toil and Pains,
hath He us REDEEM'D from Wrath!

186 Ah! What should stop the Stream of JOY,
which still Current here should be

In us? whom nothing can Annoy,
while to Him thus JOIN'D we be:

187 And Conscience doth us Clearly show,
that we Live in no known Sin;

But Dayly strive His WAYES to know,
and to lead our Lives therein.

Ob: 188 Thou'lt say should I with want oppress,
Ans: Thus REJOICE? Thy LORD is Kind,

He has enough, and knows what's best,
yea to Help His Heart's Enclin'd. (Doubt,

189 Wh' t then should Cause thee Grudge or
since He knows thy Straits, and how

Timely to bring Relief about?
tho thou seems to Perish now,

Ob: 190 His FAITHFULNESS I'll not Deny,
nor's LOVE, but my Crimes Provock,

Him to permit me thus to Ly,
Subj: 3 to Afflictions Stroak.

Ans: 191 Well thus thou sees that he thy Good,
has His Blessed EYE before:

And still Relieves thy Pressing Need.
Ah! REJOICE then EVERMORE,

192. Is not this better, then to Treat,
and thee Feed like Fatted Ox,
For some small Time; And then thee beat
sadly, with ETERNAL Stroaks?

Ob: 193. The Sight of Sin makes me so sad,
and still stops that Stream of Joy
You speak off, which should make me Glad;
when sad Crosses me annoy.

194. Tho' I be in a State of GRACE,
just now after my Sin, whether
Should Joy with me, or Grief have Place?
Or go Grief and Joy together?

195. an: This Precious Sadness for thy Sins
can with Spiritual Joy consist:

At on Time in thy Heart, like Twins:
who feed both, on the same Breast.

196. The Sight and Hatred of thy Sin,
like the left Page, feeds thy Grief;

From Promises GOD's Book within,
as from right Page, flows Relief

197. Of Joy. So that thou needs not stop
Sp'ritual Mirth, when thou doest mourn;

But rather Confidently hope,

GOD thy Grief to Joy will turn.

198. When GOD sad Crosses doth Permitt
thee, (as Object of His LOVE)

To humb'e; Thinks thou it more fitt,

He such Troubles should remove;

199. Tho' Sensual Comforts should thee make
Lust-full, Proud, or Covetous?

No Rather Poison, still forsake,

for (tho' Sweet) 'tis Venemous

200 And wouldst thou still, my Archen Adairs! : O
 LOVE, and Praise the LORD therefore; : Y
 Who still the Wisest Course doth steer. : A

201 AH REJOICE then EVERMORE! : T

Some Cross, some Comfort, come what will,
 do thou neither Grudge, nor fret;

The Wisest Course GOD Steereth still : M

202 In brief, what canst thou say why thou
 should'st not listen to CHRIST's Voice : A

Who all true Converts doth allow :
 EVERMORE thou to REJOICE!

203 In Crosses thou find that Men
 often Disappoint thy Trust :

REJOICE thou should'st : this shewes thee, when
 to GOD only run thou must :

204 For Help : that so the HONOUR due
 He may have of thy relief :

Who MERCEYES great doth thee allow
 and still Saves thee from MISCHIEF.

Oh : Yet Scripture says such Men are prest,
 (as we Dayly see) with Troubles :

Ans : REJOICE they should; for sure, that's best,
 which JOYES ENDLES on them Doubles,

205 As Troubles do to Godly Men :
 Who for Sin are Grieved sore,

TURNS and RESIGNS to GOD. Oh when
 such REJOICE should EVERMORE,

207 Why should not we REJOICE alway,
 who have such a Worthy FATHER?

Oh : Perhaps He's SOUR, MOROSE thou'lt say,
 Ans : No ; Most LOVING He is rather : His

Ob; 208 His LOVE may new turn his GOOD
Yet, perchance He is but POOR.

Ans; No. His Wealth He doth and Earth
This gainst want may us Secure.

Q 209 Perhaps our Straits He doth not see,
(Some Ground here may be of Doubt)

Or Means, or Manner, which must be
Us'd, to bring RELIEF about.

Ans; 210 PAST, PRESENT, FUTURE ALL,
yea, or POSSIBLE to BE,

Not only under's Knowledge comes
but at's Pleasure RULETH He.

211 So that Absurd, his Him to ty
to this, or that other, MEAN;

Or MANNER, who knows ALL, can TRY,
yea CREAT, what ne'er has been.

212 More, He bears all Relations near,
towards such, as CAPTAIN, KING, (OUR dear,

FRIEND, BRIDEGROOM, HUSBAND, SAVI
all which Ground of JOY do bring.

213 KIND MASTER, LORD, PRESERVER
ADVOCAT thee to defend;

214 What great Reasons hast thou here
of REJOICEING WITHOUT END.

Ob; 214 Yet JUSTICE him Severe doth make.
Ans; not to such; But as a FATHER,

His LOVE makes Him Wife Measures take,
how to Clear His JUSTICE rather.

215 So, as to make His MERCY shine
on all PENITENTS, like thee,

216 What Excellencies DIVINE
in this SAVIOUR dost thou see.

216 IF GOD SO WISE, RICH, LOVEING be,
as we have already said;

What then can hinder us, that we
may not **EVERMORE BE GLADE?**

217 The Cross Removed, we should Bless
our GOD: when He lets it ly,

We should well know Relief from this,
would Encrease our **MISERY**:

218 Els His great LOVE would Fin Excite,
(having **WEALTH** and **WISDOM** all)

Our Comfort here for to Compleat,
Doubt His LOVE, unless we shall,

216 Which is most Base In every Place,
then let's Praise GOD both with **VOICE**,

HEART, LIFE, and LIP. In every Case,
let us **EVERMORE REJOICE**

220 For where'st e'er we cast our Eyes,
hence of Joy we may, draw Ground:

Or fix our Thoughts; If we were Wise,
our **REJOICEING** might abound,

221 Look we up to the Heavens, **OUR LORD**
did these Furnish and Provide;

And all blest Joyes, wherewith they're Stord:
for our Happyness beside.

222 Cheifly Considering that **HIS SON**,
our Blest **SAVIOUR**, Governs:

'Gainst Whose **WILL** nothing there is done,
and who Minds our great Concerns.

223 Search we the Earth within, without,
on each side, above, below,

The same behold we round about:
each part doth Rich **MERCY** show. Yea

224. Yeaby each other Animal

Horse, Sheep, Cattel, Cats and Dogs;

By Them I say we've helped All;

by Fowles, Fishes, Hares and Hogs.

225 Descend we next unto the Seas,

and observe what Pleasant Fishes

These yeild: As Matter (if we Please)

where with to fill up our Dishes;

226 But if we rather look Above

there we'll find great MERCYES slips

Our Thoughts, which might itit's GOD to love,

who make's These bear up our Ships.

227 And as Transport from Part, to Part,

is to Comfort, and Delight;

And bring us Gain from every Airt:

which us Cheenfull cender might

228 EARTH, AIR, FIRE, WATER, if we make

HIGHEST or yet LOWEST Things,

The smallest PARCEL, DROP or SPARK,

Ground of COMFORT to us brings.

229 Yet further here we might observe,

TIMES, and PROVIDENCES fall,

As well as PLACES; fit to Serve

for their Good, on GOD who Calls

230 But should we thus our Thoughts enlarge,

tho Sweet Matter these might yeild;

Yet surely they should us Engage

to Traverse too Wide a FIELD,

231 Yet if we would our selves Consider,

whereof we Consist, all PARTS

SOULS, BODY'S; single, or together,

this with LOVE might Enrich our Hearts

And

232. And Cause each Man extend his VOICE
for Advancing GOD's High Praise,
Who gives us such Ground to REJOICE,
and Exult in Him ALWAYS.
233. So Stately Built our BODIES are,
with all Members so exact,
AGREEING, USEFUL, NECESSAR,
as shewes they are the Extract,
234. Of POWER, WISDOM, GODDNESS
us with MERCY'S all Surrounding,
Which of base EARTH did make them such,
neither Wanting, nor Abounding.
235. Our SOULS again so Matchlessly,
Fram'd of Faculties DIVINE,
WILL, UNDERSTANDING, MEMORY,
Angel like which makes them shine.
236. Decked and Beauty'd no less,
with those Ornaments most rare,
JUSTICE, MERCY, RIGHTEOUSNESS,
TRUTH, and HOLINESS so far,
237. With other God-like GRACES clear,
And (all Dangers to prevent)
Cloathed with JOY, GRIEF, HOPE and FEAR,
ANGER, SORROW, MERRYMENT,
238. HATRED, and LOVE, with other mighty
Passions strongly to Defend,
Or yet with hold all Hazards Weighty,
which Poes gainst them might intend.
239. Enrich'd and Furnish'd at last,
with the two most Famous Wings
Of FAITH and PRAYER, which rise fast
up to Heaven, and Answer brings.

240 So then they of such lowly rank
Firmly Adorn'd, and Guarded thus,
Enriched so: So Heavenly Fair

Angel-like and Glorious

241 Oh! Should not such **EXULT REJOICE**

GRATEFULLY, HOW GOOD IS GOD

With their whole Strength, Desire, and Voice,

Spread his Praise thro' Earth abroad

242 And yet When all is said to all,

All that is already said

Is just almost nothing at all

In Comparison: When laid

243 In Ballance, with that **MATCHLESS HIGH**

STRANGEST Miracle of Love

That GOD should give his SON to Die

Us from Dangers to Remove

244 Which We upon our selves had brought

(Harkning to the Tempters Voice)

HERE, HERE We see 'tis not for Nought

We're bid **EVERMORE REJOICE**

245 Especially that Man, who by

Patience, Firm, and **SAVING FAITH**

Working by **LOVE** doth This Apply:

Only He this **MERCY** hath

246 Without which **FAITH** tho' all in Hell

Should oblige Themselves to yield

All Devils through Vertue of some Spell

Should be forc'd to quit the Field

247 Yea tho' each Thing that ever hath

been made, should Thee Prate with, No less

Without this Matchless **GRACE OF FAITH**:

no Ground had it thou to **REJOICE**.

Quest: 248 How then shall I Obey that Word
REJOICE EVERMORE, thou it say'st

Ans: For this **Faith** earnestly the **LORD**,
HUMBLY, CLOSSLY, Dayly PRAY do **PRAY**
249 PRAY WITHOUT CEASING, we should
 upon all these Twelve respects,

I First, our Needs are most pressing, ay
 altho' Few thereon reflects.

II **250** Next Prayer is **speedy Post**,
 wh^{ch} can shortly mount the flight
 Of Heaven; and **GOD** Himself **Ascend**
 and Present before His Sight

251 Our Wants, and Woes; Who is both **ABLE**
WISE, and **WILLING** to relieve;
 Yet our **Faith** Praying, must be stable
 else His Spirit we shall grieve.

252 For **Faith** we should with **PRAYER**
 we, when we Believe, should pray:
 As this Example following,
 easily instruct us may.

253 Some Slaves sent three Men to their Prince
 for Gold; All of Them to free,
 One wanting Hands, to bear it thence;
 was constrain'd to let it be.

254 The Second had no Tongue to Speak;
 so that none could know his Mind;
 His Errand (since he could not see it) which
 he was forc'd to leave behind.

255 The Third, who had both Tongue and
 tells his Message, gets the Gold,
 Brings Home, Obeying their Commands
 Frees all, who were Captives sold.

For
 E

256 Now FAITHLESS PRAYER to apply
like the first Man, without Hands,

Most Loudly can both Shout and Cry,
but Ty nothing with its Bands.

257 Next PRAYERLESS FAITH can grip right
yet not Peirce the PRINCE his Ear,

Who uses not his Alms to Deal,
till He oon the Beggar Hear.

258 But FAITHFUL PRAYER never slips
Prayer pours out the Request.

GOD's Alms presented, FAITH still Grips
then the Suplicants at Rest.

Ob: 259 But when we Pray (Some may Object)
ought we nothing to Require.

But what we Certainly Expect
GOD will Grant at our Desire.

260 Yet should our Expectation here
still that Famous Height Ascend

Of Knowledge? Should Assurance clear
our Prayers Closs attend?

Ans: 261 No. For the KING we ought to Pray,
since the LORD has so appointed.

Whom, being Wicked, GOD will slay,
tho he be the LORD's Anointed.

262 Our Rule is here: GOD's Word Reveals
which enjoyns us this Command

And not his Sacred Will Conceal'd,
but which we cannot Understand.

Ob: 263 Would you advise us then to Pray
for what GOD will never give?

Is not FAITH needful since always
Just Men by the same do Live?

264 For me, I dare not, without Faith
make my Prayers now begin
Since I know well the Scripture saith,
what is not of Faith is Sin.
265 Here either I such Faith must have
as false certainly may prove
Or else without Faith I must crave
So then Which way shall I Move
Ans. 266 When you perceive a clear Command
this gives you good Ground to pray
Tho no assurance be at hand
but GOD may to you day say
267 Now two things are implied here
a command, and promise too
Faith in the precept doth you clear
from Sin : tho no Promise be
268 Whereon to fix You must esteem
the command as sure a Ground
As doth the Promise to you seem
whereupon your Faith to found
269 Yea more you need not have this trouble
for true Faith is such a Grace
As easily admits a double
acceptation in this Place
270 Historical and saving Faith
both which sometimes we may need
At other Times the one who hath
praying safely may proceed
271 Historical may safely be
Without saving Faith, as here : 1 Tim. 2
Without Historical we see
saving FAITH cannot appear

272 As for Example, can't be thought,
we can Savingly BELIEVE

On CHRIST, while we cannot be brought
to think He on Earth did Live

273 The Former Hypothetical,
to GOD's Secret WHILE IT

The next doth Peremptory Call
Will not, Cannot be Deny'd

274 The Former's that which Assures,
GOD allows us to PRAY,

The Latter kind, of FAITH procures,
the Entreated: FAVOUR

275 Now with this Former kind, tho' we
seek, yet we may be Deny'd

And not Sin; Lawful tho' it be,
to it there's no PROMISE Ty'd

276 The Former kind we still should have,
it ay needful is: For why,

Tho' we obtain not what we Crave,
yet we thereby GOD Obey

277 The Latter's needful when we Pray,
for GOD's GLORY: or such Things,

As without which, we're ruin'd ay
This still a Good Answer brings

Ob: 278 Since this is SAVING FAITH, then
may not each Man have the same?

Let GOD be Prais'd may he not Cry,
and Wish Glory to His NAME

Ans: 279 This High Degree of FAITH each Man
hath not, who perhaps may say,

Let GOD be Prais'd: For thus he can,
without FAITH, Profoundly Pray

SALE OVER TO THE NEW on HTIA 7

280 His Speaking so will never prove,
 him to have this **FAITH DIVINE**.
 But he, who Praying, makes his **LOVE**
 through **OBEEDIANCE** to himself
 281 Shewes that in **FAITH** he Prayeth still,
 And this Way doth not profane
 This **GRACE**, but doth obey **GOD'S WILL**,
 and takes not His **NAME** in vain
 282 Of **FAITH**, in time, a third Kind here,
 that of Miracles I mean
 Which who hath, his Asking sure:
 Constantly he shall obtain
 283 In both These last Kinds there's no Doubt,
FAITH with **PRAYER** goes along;
 Yet Hypothetical, without
 such Assurance, may be Strong.
 284 When it to **GOD'S WILL** doth submit,
 and allows it obey His Word
 Great Confidence to have His
 This will not Displease the **LORD**
 285 Which Confidence just now express,
 is not still of one Degree,
 Because that in the School of **CHRIST**,
 more profound some Scholars be
 286 Some latter. Others other some
 of a Middle standing be.
 Some of long Standing are become
 far more Lazy then they were
 287 Now such who are of Knowledge low,
 and but small Experience have
 To say that such should come to
 in **FAITH**, no Man when they crave, That

288 That were a most absurd Position;

seing it doth Contradict

Of Reason, the Express Condition

which doth not require

289 Or high a Measure of all GRACES

Whom GOD more Lovingly Embraces

And then make's with MERGEE

290 Such have a high Degree of FAITH

which Degree cannot be doubt

In others : as in Them it hath

in LOVES KNOWLEDGE who abound

Quest: 291 But even these Scholars who are

in Deep Learning when they Pray

Have they of so much Knowledge need

and Assurance as they may

292 Not doubt, but GOD will Favour them

Just conform as each Man Prays

Ans: What tho all Granted? Since the Father

is but what the Scripture says

293 The Words are these, In GOD Delight

He'l give thee thy Heart's Desire

Now let me know what you might

of Him more then this Request

294 Chiefly who Temp'ral things Desire

with Submissiō to His WILL

But Sp'itual Favours who Require

without any Doubting still

Quest: 295 But will not Good Men still Defect

from all Sh' to be kept Clear

Ans: But 'tis no Prudence to Require

more then Mortal Man can bear

That

299 I grant such may, with CHRIST
to be Saved from that Hour

Yet since the LORD, for Reasons great,
has Decreed it thus their Pow'r.

297 While I pray to be Heavenly Clean,
with Him, I thus further say,

Not my will, LORD, but Thine be done:

Yet I do put this down may

298 I desire thy love, I thee adore
in Particular thou alone.

But GOD will help mee down to bear
in FAITH thou to Him Groan.

Quest: 299 Alike for MEREYES Temporal,
when I Pray, GOD doth Require,

No FAITH, but Hypotheticall,
yet when Spiritual I desire,

300 Affixed FAITH should I not have?

Ans: of that or better: as we see,

When the Apostle Paul did crave

Satan's Messenger to be

301 Remov'd: The LORD, upon the matter,
his REQUEST did not fulfill.

Tho He gave him an Answer better,

MY GRACE IS SUFFICIENT STILL.

302 Which keeps him Humble: whereas GOD
had He Freed him, when he Cry'd,

Knew well enough, that with a Load

Burthen'd he had been, of PRIDE.

303 Even so, the Filth of Sin should move
us, to PRAY, and CRY: and TREMBLE.

Yet whiles he is thus (tho he love)

us, to fall, to keep us Humble.

304 **AN PRIDE** he greatly doth abhor,

(no Sin can be free of this)

This thrust the Angels down from **GLORE**
and made **Adam** fall from **HOPE**.

O 305 It comes then Hypothetical
FAITH a the highest we can Climb;
Ev'n when for **MERCIES** Spiritual:
we **CRY** Earnestly to Him.

Ans : 306 What tho' sometimes this be **Content**;
Since this stops not **SAVEING FAITH**
Which sure, when needful, **GOD** knows best;
and to grant this Promis'd hath.

307 Confidently things Spiritual
Still Crave : Then be not Dismay'd,
The same, or better, yet thou shall :
Tho the Answer be Delay'd.

308 **GOD'S GOOD** He alwayes Hear thee will,
if in **TRUTH** thou on Him Call :
Tho **SAVEING FAITH** be weak : yet still
Firm be Hypothetical.

309 Yet **SAVEING FAITH**, which can endure
no Denyal, thou must have :
If what can raise **GOD'S** Glory sure,
or thy Endless Good, thou crave.

310 **FAITH** is, and is not, the Condition,
by which we are **JUSTIFY'D** :
Tho **FAITH** procures not a **REMISSION**;
yet it makes the same Apply'd.

III 311 The Third Ground moveing us to **Pray**,
should be His Command so Clear ;
Strong Bonds upon us this should lay,
still, while we are Living here.

... to seek us here

IV 312 Fourthly, His Promise made to all
such, as do Obey His Word:

Should us encourage thus to Call,
and Pray Dayly, to the LORD.

V 313 Firrhly, These dreadful Imprecations,
which we find in Holy Writ,

'Gainst privat Familys, or Nations,
Slighting this, should move our Spirit.

VI 314 Sixthly, all other GRACES fair
FAITHFUL PRAYER can Procure:

Without which, Humane Pains or Care
cannot These obtain, I'm sure.

315 Save GOD's Way Extraordinar;

for which, we have no more Ground

Of Hope; then such, in Ditch who were,

fighting Means, not to be Drown'd.

VII 316 Seventhly, a very Judge unjust
yelds to Importunity:

Then, Our Dear LORD far rather must
needs hear us, who Dayly cry.

VIII. 317 Eightly Such into Temptation,
shall not enter; JESUS says:

Who still in every Place and Nation,
Watches Carefully, and Prayes.

IX 318 Ninthly, the sweet Fruits of this Tree,
known by the Experience,

Of Abram, Moses, Nimrod,
and such like, Our Confidence

319 Confirms, that GOD will none Reject,
dayly who His Help Implore;

But Graciously will such Respect,

and still grant them FAVOURS more.

X 320 Tenthly, In CHRIST, while here He staid,
Man-kind Love did so Abound:

As none for Help to Him once Pray'd,
but still a Good Answer found.

321 His Heart with LOVE is now as warm,
Ear as open: Therefore still

To pray in FAITH, let this us Charm:

A good Answer grant he will.

322 Shall we think he, who, Mortal, here
not one Favour did deny

Now Glorify'd, will stop his Ear,

'gainst poor Sinners; when they cry

323 No, Heaven His Love encreas't has rather,
Frequently now should we Pray,

What's Good for us, He from His FATHER,
when we ask, procure will ay.

XI 324 Eleventhly, in Grace, GOD bids us grow,
not in some, but in each one:

None can Sufficient Measure show

here, of this Blest GRACE alone.

XII 325 Lastly, we have CHRIST's own Example.

Satan thus we may Subdue,

On strong Lusts, and Corruptions Trample,

and Strength DIVINE still Renew.

326 In all Blest Heavenly GRACES Grow,

like Trees Planted by a River,

An Answer Good, GOD will bestow,

unto Faithful PRAYERS ever.

327 Oh Happy we! Could we right use,

this Strong never-failing-Cord.

By which we may draw what we please

Good for us, from our RICH LORD.

1144
The Ground, on which such Men stand, All to
Bless ETERNAL, and them may

329 Therefore, Dear LORD, In my Party
being, by such MOTIVES, I would
Entreat thee, with my SOUL, and HEART, In
this Blest GRACE in my Duty

330 Entreat, Confirm, And in me Raise,
a Spirit to to PRAYER, that
As that my whole Strength, Life, and Joy, My
in this Duty may be spent

331 Suppose not ORAL, Constantly,
nay, nor yet ACTUAL, either;
Yet let my Soul still to Thee fly,
and a Praying Spirit gather.

332 Yea in me plant all GRACES Blest;
Such as FAITH, HOPE, CHARITY
To All, and Confidence to rest
on Thee, with HUMILITY;

333 ZEAL, DEVOTION, RESIGNATION,
CONTENTMENT, and OBEDIENCE,
TEMPERANCE, and MODERATION,
CONTEMPT of Toys, and PATIENCE

334 Purity CHASTITY, and HOLINESS,
COMMENDABLE FRUGALITY,
Conform to POWER, More or Less,
CHRISTIAN LIBERALITY. (MESS,

335 THANKSGIVING, with True FAITHFUL-
MEEKNESS, and COMPASSION,
JUSTICE, MERCY, RIGHTEOUSNESS,
Serious INVOCATION

336 **OF GOD'S NAME** in the **REBENTANCE**
KNOWLEDGE But whether good or bad
 All to Rehearse that will much have, should

Since some Circumstances Change
 337 The very Nature of these **GRACES** are
 for what's a bad **LIBERALITY** and idly
 In Some, by altering his Place, and
 becomes **PRODIGALITY** and his

338 And so of others, Therefore, **LORD** are
 Thou who knowest the Balance of **JUSTICE**
 My Vessel Charge, Do thou afford, with
 such Blest **GRACES**, as I must

339 Needs have to Carry in thy **Sight** are
DUTIFUL, so long as Thou
 To me the Blessed Gospels Light,
 Pleas'd art, freely to allow

340 Chastly all Those **PERFECTIONS**, are
 which in Thy Blest **NATURE** shine,
 (All Such as **IMITABLE** are)

make them all appear in mine
 341 Yet further such as now relate
 with the pure **DIVINITY**,
 Such as **OBEDIENCE**, **COMPLAINT**,
FAITH, **HOPE**, and **HUMILITY**

342 With **REBENTANCE**, **RESIGNATION**,
 and such others, as become,

Men, to Whom a great **SALVATION**
 343 From thy **MAJESTY** is come,

343 All Those I Earnestly entreat
 Thee, within my Soul to plant,
 And that in such a Measure great,

as I no Degree may want, **COVER** all
 10 as I no Degree may want, **COVER** all

344 By which I may Advance Thy Praises
to the Highest Pitch, that I
Can Instrumentall be to Raise,
thy **RENOVN**, before I Dy,

345 The World Cheers us with her Smiles,
with a Look she throwes us down:
With Trifling Toyes, she us Beguiles,
we cannot endure her Frown

346 Poor and short Spirited Worms are we,
and have Snares on every side
With **PATIENCE**, and **HUMILITY**,
Guarded make us still abide.

347 Yea sure we are Weak, Worthless Things,
in Thee doth Consist our Strength,
Thou evermore **SALVATION** brings,
Thy Side still Prevails at Length.

348 Now Fight we must, our Enemyes
are not Mortall Flesh and Blood,
But **POWERS**, and **PRINCIPALITIES**,
Of thy Aid, great is our need.

349 **LORD**, to the Foot Sool of thy Throne,
we should many Errands make
For who in **TRUTH** thee Call upon,
thou wilt never such forsake.

350 Souldiours since thou hast us made,
with the Gospels Preparation
Make our Feet Shod, our Heads be clad,
with the Helmet of **SALVATION**

351 Let **TRUTHS** Rich Girdle us Surround,
to make us for Travell fit,
In **RIGHTEOUSNESS** make us abound,
us to Guard for a Breast Plate fit.

And

352 And grant we may be Furnish'd well
with Thy Spirits Peirceing Swords
That so our Foes, our Force may Feel
Deeply Cutting with thy Word.

353 Let's have FAITHS Shield, the Fiery Darts
of the Wicked to Resist
Blest Happy we say while our Hearts
after Thee do Pant and Thrift.

354 We should our Captain great Displease;
should we either Flee or Yeld
Therefore we dare Beg no Supplies;
when we Turn our Backs in Field.

355 LORD for this GRACE Invaluable,
(FAITH I mean) Help me to pray;
Till such Time as a Favourable
Answer here, obtain I may.

356 Deny what else thou wilt, or grant,
for this chiefly I do call;
Yet This obtaining, I shall want
none of the Blest GRACES all.

357 For FAITH brings, forth OBEDIENCE:
Thy COMMANDS who do Believe,
And Threatnings too, it follows hence,
that Obediently they'll live.

358 So the Beginning of all GRACES
FAITH Occasions, and Encrease
He therefore, who true FAITH embraces:
wants not any, more or less.

359 Then FAITH's enough to make me Rich
Rich how can I Choose to be;
While I Enjoy that MERCY, which
doth Unit my SOUL to THEE. For

360 For this I pray importunately
 Begging, That, **THOU** I shall find I stand
 Yet Reverently, **LORD**, grant me that
 which in my Works **GRACES** all
 361 For nothing else let me be Careful
 but still **INVOCAT**, and **CALL**
 On thy Name, Dread no Dangers, fearful
 Then thy **Recess** (which dost conceal)
 362 Under **Guiding** my Heart and Mind
 through **CHRIST** **ISUS**, keep I shall
 As that I may be still Enclin'd
 to **REJOICE**, tho' **Tribles** go
 363 Thy **IMAGE** makes me still **Affect**
 Wherefore ever I see
 All Men with **CHARITY** Respect
 to the Poor, kind make thou me
 364 **UPRIGHT** and **IUST** in all my Ways
TRUE and **FAITHFUL** in my **WORDS**
 That so thy **GLORY** I may raise
HEALTH while thou and **LIFE** affords
 365 And towards all my still express
 that **LOVE**, which my Self would seek
 And tho' **Injuries** Nevertheless
 Patient to **Remain**, and **Mosk**
 366 My hateful Sins make me above
 To amend, **LORD**, grant me **GRACE**
 Thy **KINGDOM**, and **ETERNAL GLORE**
 make me seek in chiefest Place
 367 And then in every State content
Cheerfully I shall abide
 Thy **Providence** to **Help** me, least
 what thou canst I seek beside

Thou shalt I will to Thee come

368 Shall I think that thou carest for Fowls

Grass on Earth, and Flowers here:
And yet neglect Men, that have SOULS
Such vile thoughts in the downy heart.

369 Altho my FAITH be Weak, do thou
Encrease, and Confirm the same,

I do RESIGN: do thou the BOW,
which way may EXALT thy NAME

370 Is Penury what suits me best?
Make me bare of outward things:

Yet for such RICHES I Protest,
as to Thy Blest PRESENCE brings.

371 Yet let me never Slight the Mean,
of Thy own Appointment here:

That my Obedience may be seen:
Then the End I shall not fear.

572 Must black Aspersions Cloud my Name?
And into Contempt me Cast?

I'm Pleas'd: Let me not Merit Shame,
but a Conscience Pure hold fast.

373 Can Pain Tormenting draw to thee?
tho most sharp to Sense, O LORD,

I'm Pleas'd: If Thou'lt still Strengthen me,
with the Cordials of Thy Word,

374 But Ah! my Strength! If I be bold,
most assuredly I shall:

Yet LORD, if Thou do me uphold,
nothing overthrow me shall.

375 Of Temp'als then, withhold, with draw
LORD what pleases thee bestow:

Sick, Pain'd, Poor, Base, Thy Will's my Law:
Since both I all to Thee owe:

- 376 And know most surely all that's **GOOD** 384
 they that Trust in Thee shall have; **LOVE**
 When then I find my wist wickedhood; Is all I will
 Sure what's Hurtful I did Grave. For this I will
 377 Yet as thou'rt **GOOD** so **HOLY**, **JUST** 385
 In Thy Fear, **LORD**, keep me ever; that heart
 For should I yield to Sin or Lust, **JOY**
 many Darts are in Thy Quiver. **ORD** (seen,
 378 These Sponges Smart, which Nam'd have 386
 dreadful are: But when Compar'd
 With Thy sharp, Sp'itual, Arrows keen; **LORD**
 They have no weight afterward when
 379 For some, who from the Damned's Lot, 387
 through **CHRIST**'s **BLOOD** have been secure,
 From Thee have fearful Lashes got; **RESIST**
 A Sp'rit Wounded who can bear? through
 380 Ah! When on this my Thoughts are fixt, 388
LORD, I know not what to say; but my
 I fear my Weakness; But yet next, **LORD**
 Thy **POW'R**, and **LOVE** is my Stay; once
 381 In this Case, in **CHRIST**'s Paths Ple go, 389
 and Learn after Him to crave; When
LORD, (if Thy Blessed Will be so) I through
 from this dreadful Hour me Save; I through
 382 But if not: Then Thy Will be done; 390
SOUL and **BODY**'s both Thy own; my
 From Hell's Jaws thou can draw me soon; **JOY**
 and not see me overthrowen; which
 383 Oh! then of Sp'ituals never Ending, 391
 grant thou me a Portion, which
 (Tho I continue ever Spending;) good
 evermore shall make me **RICH**; give me thee

384. Thee to SEE, KNOW, ENJOY, and LOVE
LOVE, PLEASE, and DELIGHT, in thee

Is all I wish, I ask no more

For this all I only PRAY.

385. ALL, ALL! What would I more
that herein's contained all

JOY, RICHES, HONOUR, to my mind

For, LORD, thou art ALL in ALL.

386. Then with firm, Humble FAITH look
for a Gracious Answer here:

LORD, this FAITH's founded in that Book,
wherein shines Thy TRUTH most Clear

387. Oh! could I once mount up that Height,
Unobscuredly to be

RESIGN'D to thee: Shine should Thy MIGHT
through my Weakness Gloriously.

388. Oft Times my Sp'rit doth mount aloft,
but my Lumpish Flesh pulls down:

LORD, let me not fall back so oft,
once my Mints, with Success, Crown,

389. Ah! that Sweet, Joyful, Happy, Day!
When shall that Blest Day Appear

When freed from Lusts, and Clog of Clay,
I through JESUS shall draw near

390. And be allow'd to Feed, Refresh,
my Blest Eyes, with Pleasures Pure,

JOY, BLESS, and Comfort, Sweet, and Fresh,
which shall evermore endure.

391. Till then, Praise thee, Day and Night,
and Despise each Foolish Lust.

Upon Thee, Place my whole Delight,
in my greatest Straits thee Trust.

- 362 With Heart, Mind, Strength, and Soul, Thee
 Pant, and Breath, and Long, and Thirst,
 For that Good Day, when I's Remove,
 and still after, be with CHRIST.
- 363 Haste, LORD, Delay not, I Desire,
 in my SOUL, raise thou The Flame,
 Of that Seraphick, Heavenly Fire,
 of Love Ardent to Thy Name.
- 364 Which alwayes Higher may arise,
 till I mounted thereonpon,
 May be so Blest, as with these Eyes,
 to behold Thy MERCY's Throne.
- 395 And there behold Thy PRESENCE Blest,
 which the Fountain doth Contain,
 Of Pleasures, not to be Express :
- JESUS CHRIST say Thon AMEN.
- F I N I S.

ERRATA

Read ANGELS for ANGLES in the Last Line
 of the Page 25.